DOCUMENT RESUME

ED 278 757 UD 025 337

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TITLE Strategies for Counseling Chicanos: Effects of Racial and Cultural Stereotypes.
INSTITUTION Washington Office of the State Superintendent of Public Instruction, Olympia. Office for Equity Education.
PUB DATE Aug 85
NOTE 28p.
PUB TYPE Guides - Non-Classroom Use (055) -- Information Analyses (070)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Counseling; *Counselor Attitudes; Cultural Differences; Elementary Secondary Education; *Ethnic Stereotypes; *Family Role; Hispanic American Culture; Immigrants; *Mexican Americans; Social Science Research; Social Values
IDENTIFIERS *Chicanos

ABSTRACT

This manual acquaints non-Chicano school counselors and educators with the difficulty of counseling Mexican American students due to the racist manifestations of cultural and racial stereotypes. Chapter 1, a general introduction, argues that counselors have often failed to effectively reach Chicano students because they have been insensitive to cultural differences, and have accepted the North American stereotypes about Mexican people. Moreover, many counselors have been influenced by social science literature that fails to create a realistic understanding of Chicanos and Mexicans as an ethnic group. Chapter 2 examines that literature and concludes that the Chicano and the Chicano family have been viewed and accepted in a vacuum, without consideration of the varied factors which continually influence them. Familial roles are superficially analyzed, theoretically and empirically, and a variety of factors such as socioeconomic status, level of education, and area of residence are not taken into account. The survey of research focuses on these themes: the values and structure of the Chicano family; the colonization of the Mexican people; the role of machismo; the myth of Chicano passive acceptance; the Chicano orientation toward cooperation and obligation; time orientation; and ethnic identity and the Chicano movement. Finally, Chapter 3 presents specific guidelines for counseling Chicanos, and includes a summary of a minority identity development model. In general, counselors are advised to be open to different and non-traditional approaches. (KH)

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August, 1985

## A NOTE TO THE READER

This publication, Strategies for Counseling Chicanos: Effects of Racial and Cultural Stereotypes, will appear negative to the casual reader. However, to the serious reader, the authors have presented much insight.

We are indebted to Dorothy Gamboa, Coordinator and Ruth Zediker, Instructor of the Lower Yakima Valley Opportunities Industrialization Center for reviewing this publication.

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## PREFACE

This manual was developed with the counseling practitioner and educator in mind. It was felt that such a manual could begin to sensitize or at least further inform readers that there is room for providing counseling and educational services that utilize different approaches that are non-traditional. The approaches presented may be applied at various educational levels: elementary, middle, secondary, community college and university; social service agencies; and community centers.

It is hoped that this manual will be circulated among Chicano and non-Chicano personnel working in cross-cultural settings. Counselors and educators need to accept the challenge of changing the counseling techniques that have proven ineffective and take the risk of trying new approaches in dealing with Chicanos/Hispanics and other racial and cultural minorities. Let us all join in pledging our commitment to multicultural awareness and educational equity.

Frank Garcia, Jr.

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Pullman, Washington

Chapter 1

# INTRODUCTION

In general, counseling professionals have been insensitive to cultural differences. Cultural differences have been given little consideration in the development of personality theories, counseling psychology techniques, personality tests, and intelligence tests. The behavior of people who are culturally different has been interpreted as the product of poverty or disadvantage. Thus, the differences which should be respected are not given adequate consideration by the institution in theory or practice. Chicanos' past and present experiences with counselors have been generally inadequate, inappropriate and unfavorable.

Research has also tended to distort Mexican American culture. Such misinterpretation "has not only contributed to absolving institutional failure and oppression, but has resulted in blaming the victim. Furthermore, it has altered and contaminated the culture by perpetuating prejudices, stereotypes, and idiosyncratic beliefs about the noble savage that are not supported by the evidence of sound research, or by clinical experience." (Boulette, 1975)

One of the striking confirmations of the existence of prejudice is the way in which mutually contradictory attitudes will often exist side by side in the mind of the prejudiced person (i.e., on the one hand, they say that Mexicans are passive and on the other hand, they say that they are violent and criminally prone).

> Prejudice in its purest and ugliest manifestations becomes one of the most common problems minorities face in their encounters with the helping professionals. It can also be one of the greatest obstacles to building confidence. (Aguilar, 1972)

Counselors need to be aware of cultural differences and values possessed by Mexican Americans. Their values received from the home environment differ from those values encountered in the school environment. This creates a duality for Chicano students and a potential for cultural conflict.

> Being a member of the Mexican American culture implies duality, that is to say, Mexicanness as well as Americanism. The full implications of this cultural duality cannot be simplistically specified because of the great variance in cultural identification. In addition to the duality of the Mexican American culture understanding this culture is complicated by the regional, generational and socio-economic variants of its dynamic and heterogeneous qualities. (Ramirez, 1972)

In summary, counselors who service a multicultural constituency are faced with several difficulties when counseling Mexican American students. According to Anderson (1974) counselors need to familiarize themselves with the Chicano community.

> Counselors.....lack knowledge of the Mexican American culture and psychology, skills in dealing with problems unique to the Mexican American, and professional objectivity relative to prejudice.

Manifestations of Racial and Cultural Stereotypes

This manual is intended to acquaint the reader with the difficulty of counseling Chicanos due to the racist manifestations of cultural and racial stereotypes. A stereotype as defined by Gordon Allport (1954) and later adapted by Simmon (1973) is:

> "An exaggerated belief associated with a category, and its function is to justify conduct in relation to that category."

These stereotypic notions, whether they are conscious or unconscious, would affect the Chicano client-counselor relationship, and thus, hinder the achievement of the student. Previous studies (Romano, 1968; Montiel, 1971; Rocco, 1970) have indicated the fact that Chicanos are continuously being stereotyped. A study by Taylor (1966) found that children between the ages of 6 and 10, possess negative valued stereotypes of Blacks and that White children held more of them than did Black children. The study also found that Black children tended to accept to a higher degree, the stereotypes of "dirty" and "dumb" as applied to their race. It is the author's notion that people think ethnocentrically and that there is a need to understand cultural and racial differences.

> Simply because different cultures and racial groups are brought into close proximity in our minds automatically lessens the influence of cultural relativism. We see different cultural and racial traits through eyes that are conditioned to see goodness as they are defined by our own cherished culture.... That which is especially different from our own standards of beauty is often deemed distasteful. (Martinez, 1970)

To find nothing objectionable or distasteful about stereotypic images of Mexicans and Chicanos suggests that the person agrees with that image.

Often unaware of the stereotype that one may have toward a particular ethnic group could prevent one from being sensitive to an individual's own needs and could result in serious consequences. The counselee could either be given advice that is detrimental and runs counter to his cultural mores or, at the very least, be given advice that is ineffective. Either way the counselor is unable to provide the counselee with services that he may critically need. Therefore, services must be developed which can begin to reach a more diverse population.

It is a known fact that racism exists in the United States. "Racism is the social and political belief that utilizes race as a basis for economic, political and social segregation, denial of right and treatment of the disadvantaged group as inferior." (Dictionary of Psychology, 1968)

Knowles and Prewitt (1969) maintain that institutional racism is deeply embedded in American society. They maintain that individual racism consists of overt acts by individuals that may cause death, injury, or the

violent destruction of property, but that the institutional racism originates in the operation of established and respected forces in the society and, therefore, receives little condemnation from the public (also discussed by Morales, 1971).

> To detect institutional racism, especially when it is disguised, is a very difficult task. And even when institutional racism is detected, it is seldom clear who is at fault. How can we say who is responsible for residential segregation, for poor education in the ghetto, .... for racial stereotypes in history books .... (Knowles and Prewitt, 1969)

Racial and cultural stereotypes are a manifestation of institutional and individual racism.

In effect, the stereotype or folk culture image of all Mexican Americans provides a convenient explanation for the deviant behavior and failure of the Mexican American student to cope with the school environment. It serves as a justification for the educator who places all the blame on the student's home and culture. Even worse, the stereotype blinds school personnel to the fact that there are deficiencies with the school system..... (Cross and Maldonado, 1971). The role of stereotypes is significant in that it is instrumental in making the minority culture (Chicano) appear inferior and the dominate culture superior.

Images of Mexican Americans have been that they are lazy, thieves, sneaky, dirty, irresponsible, etc. These images have been reinforced repeatedly by educators, social scientists and the mass media. The mass media has perpetuated the stereotype that Mexicans and Chicanos are of inferior social status by the exaggeration of their racial and cultural characteristics, i.e., use of caricatures, such as "Frito Bandito." In a study done by Thomas Martinez (1971) he states:

> Exaggerated Mexican cultural and racial characteristics together with some outright misconceptions concerning their way of life, symbolically suggest to the audience that such people are comical, lazy and thieving, who want what the Anglo can have by virtue of their superior taste and culture.

In essence, the portrayal of stereotypes has been a promotion by the mass media and social scientists (Madsen, 1964; Humphrey, 1944; Clark, 1970; Heller, 1966) of ethnocentric thinking which leaves images and symbols of how Mexicans "are". If educators, specifically counselors and teachers, view Chicanos in a negatively, stereotypic fashion, then obviously they will have negative pre-conceived (intentional and unintentional) images of Chicanos. These images will hinder the relationship of the counselor and the student directly.

Many counselors have been influenced by social science literature that has failed to create a realistic understanding of Chicanos and Mexicans as an ethnic group. Sue (1981) states:

> "....certain practices are felt to have done great harm to minorities by ignoring them, maintaining false stereotypes, and/or distorting their life-styles."

The Chicano and the Chicano family have been viewed and accepted in a vacuum without taking into consideration varied factors which continually influence them. Familial roles are superficially analyzed, theoretically and empirically, and a variety of factors such as socio-economic status, level of education, and area of residence are not taken into account.

Counselors rarely concern themselves with analyzing other factors because they are too eager to accept the idea of looking at the Chicano family as if it were on a continuum - with the Chicano family and its patriarchal, macho structure at the bottom and the Anglo family with its egalitarian structure at the top. These assumptions have been based on a number of ideas:

1) that benefits accruing for the Chicano family when it acculturated or assimilated and thus obtained the ability to emulate the Anglo-American family model;

2) that with acculturation came an end to "instability" and related family problems, without realizing that the Anglo American family faces considerable problems itself; and

3) that the Anglo family represents the most "progressive" and egalitarian family model one should strive for, when in fact, the Anglo family is not as egalitarian as has been assumed and other family models may represent more progressive and fundamental changes. (Ybarra, 1982)

In other words, the Chicano family should not automatically be viewed in a negative perspective.

The counseling profession must move to challenge certain assumptions that have been thought to be truisms (especially those based on negative stereotypes). It is the minority counselor's moral and ethical responsibility to point out the inconsistencies, misrepresentations, and distortions that are perpetuated by those who misunderstand the process of counseling as it relates to minorities, specifically Chicanos. This manual is but one minor attempt at accepting the challenge.

Chapter 2

## REVIEW OF RELATED LITERATURE

In the past, social scientists have used the concept of traditional culture to explain the existence of Chicanos and to describe the foundations of Mexican and Chicano culture. This concept is unacceptable because it is a stagnant passive concept. Social Scientists (Sanders, 1954; Tuck, 1946; Heller, 1966; Madsen, 1964) have used it to deal with human beings only as passive containers and retainers of culture. They have dealt with Chicanos as an ahistoric people who only improve their situation when "they undergo some metamorphosis, usually called acculturation" (Romano, 1968). Romano (1968) points out the stereotypic images by which Chicanos have been portrayed in the literature.

> "(Chicanos).....virtually are all alike, resigned to their lot, basically lazy, lax in their habits, have no initiative, less ambitious, as such are criminally proned."

As a matter of fact, Chicanos have not passively and fatalistically been waiting for the acculturation process to begin in order to join the historical process.

Chicanos have continuously resisted oppression and they have consistently organized and maintained community efforts to address inequities in the educational, economic, social, and political sphere. In essence, the historical portrayal of Chicanos has been viewed in a negative dimension, actually implying that they have been stagnant throughout history. Even in the present time, repetition and reinforcement of stereotypes, instead of verifiable, empirical data, is used to study the Chicano.

### The Chicano Family

Mexican and Chicano family studies have been conducted in a similar fashion. For example, even well-known Mexican authors have used the traditional concept to explain the structure of the family, and the European psychoanalytic model to explain the Mexican character. Ramos used the thesis "Yo soy, yo y mi circumstancia (I am, me and my circumstances)" (Hewes, 1954). This author's interpretation leads to the stereotypes of Mexicans being fatalistic and passive, thus accepting whatever circumstances occur; again, treating a race of people as stagnantly traditional and ahistoric. Additionally, in describing the male, the concept of machismo has been used without criticism. It has been based on a pathological perspective that is unable to tolerate cultural plurality and thus values conformity. The macho is seen as fatalistic, having a ..... "sense of worthlessness, resentfulness, and hostility toward those who threaten his virility, which supports his deflated ego" (Hewes, 1954). Octavio Paz (1961) crosses national boundaries (U.S.) to explain the "pachuco" characteristics in the United States. Machismo is used as an explanation of the Mexican and Mexican American character, by interpretation of evolvement through persistent domination by Spaniards which created in the Mexican personality a sense of inferiority and resentment of authority.

These ideological and philosophical explanations have been accepted uncritically by North Americans for explaining the national character, the Mexican male and the Mexican family (Humphrey, 1944; Heller, 1966; Madsen, 1964). For example, Fernando Penaloza (1968) states:

> Mexican American family structure has not yet been subject to systematic analysis. It may be said without exaggeration that neither the empirical data nor an adequate theoretical framework is yet available for carrying out this task.

Thus, in viewing Chicanos, their total environment should be taken into consideration, utilizing both a historical and cultural perspective of traditional culture.

Colonized People

If the Chicano family is to be understood, it has to be within the historical perspective of a colonized (subjected) people in its native land and in this country (evolving to internal colonialism). The dominant society relates to Chicanos as foreigners and outsiders. The so-called inferior or "culturally deprived", disadvantaged status contributes to the damage of self-esteem, destruction of native cultural traits, adoption of foreign traits, disintegration of the family unit with particular disparagement of the male, and finally loss of social cohesion because of the inability to retain their culture (Romano, 1968; Montiel, 1971; Sotomayor, 1971). All these symptoms have identified to some degree in a considerable amount of Chicano families. Thus, Chicano families have been defined as inferior in standard behavior and status.

In order to eradicate these family myths, some values which may be in conflict with the dominant society will be examined from a historical, cultural perspective as opposed to traditional culture.

Chicano Family Values

It should be pointed out that Chicanos have not completely lost their past traditions or culture. The degree of acculturation into the dominant culture determines family structure and this influences the degree of group identity or rejection and language loss or retention that occurs.

The patriarchal structure has been stereotypically used to explain the family. That is, autocratic, authoritarian father; the submissive mother; older children responsible for younger children; girls stay home and help the mother; and sisters cater to the brothers. This model has been true in the traditional culture. One cannot say that there is "a Chicano family" because, like any family, the Chicano family is a constantly changing entity. It does not remain stagnant. It is important for counselors to note that a Chicano family in Sunnyside, Washington may differ from a Chicano family in Fresno, California or Texas. These families may differ because of their life-styles, language use or geographic location. Counselors should be aware of these family differences, although one should not negate the existence of similar traditional values. When counseling or doing studies of Chicanos, scholars should keep in mind the differences in

economic situation, generation, and geographic location of the family. With this in mind, some general values characteristically common in Chicanos, will be outlined.

## Nuclear Family

Within the structure of the Chicano family, there are two subconcepts. The nuclear family consisting of husband, wife and children; and the extended family, which encompasses grandparents, aunts, uncles and cousins (Murillo, 1971). In the context of this system, there is a compadrazco system (godparent's system). The familia serves as a base for the socialization of the children. The extended family is a bio-social system, that is, being the economic support base of the family, as well as the reproduction and psychological maintenance of the family (Adoradora, 1974). The compadres' role is more than the religious ritual of baptizing the family's child. There is an obligation involved in which the compadre relationship is that of mutual respect and support and the offering of help when necessary. For example, as a general rule, if something fatal happens to the godchild's parents, the compadres will assume the responsibility for the care and welfare of the child. This system is very important to Chicano families because this cooperation has been a principle means of self-support and cultural survival. The maintenance of this system has been influenced, however, by the degree of acculturation into the dominant culture.

## Machismo

Since the concept of machismo has been strongly emphasized in existing family studies, it is important that it be dealt with at this point. The Mexican and Chicano concept of machismo is not necessarily negative. Machismo encompasses the notion of protection for loved ones. Since the male is usually the provider (which is true for most cultures) his responsibility is to make sure that there is sufficient food, clothing, and other familial necessities. A macho, therefore, shows a certain pride in himself. The male[1] often represents authority in the family. Significantly, a very important part of machismo is the usage of authority within the family in a just and fair manner. If he misuses the authority, he will lose respect with the extended family and the community. In contrast, Anglos have viewed the Mexican male (Diaz, 1954) and the Mexican American male (Clark, 1966) as chauvanistic. When interpreting the family roles, they usually do not take into consideration the community's check and balance system. From the chauvanistic standpoint; there have also emerged stereotypes such as: the husband has a mistress, is a wife-beater and does not allow anyone else to exert authority including his wife (Heller, 1966). Of course, there are some who possess these negative characteristics, but these characteristics are not a valued part of the culture.

[1]Dictionary meaning for macho is male, Aristos, 1966.

Passive Acceptance vs. Active Mastery

A value generally thought to be that of Mexicans and Chicanos is the Mexican-Indian culture concept of passive-acceptance as opposed to the Anglo concept of active-mastery. Active-mastery refers to the value of individualism and competition, e.g., in work and school. This aggressiveness has been viewed by the Anglos as productive and leading to success.

In a school setting, the Chicano has been viewed as passive and acceptive of the norms. Thus, this has manifested a stereotypic image because "some" Chicanos are not competitive or aggressive, contrary to the other stereotype of the aggressive Chicano gang members. If this concept of passive-acceptance is interpreted from the Mexican perspective of "cooperation," the person is expected to be respectful, not pushy, and not act individually for himself. This part of the perspective myth, which identifies Chicanos as unproductive and passive, etc., is then refuted. If the counselor can separate reality from myth when analyzing family roles, he is likely to move positively toward a more meaningful relationship.

Cooperation and Obligation (Cooperacion and Obligacion)

In further elaborating the issue of cooperation, it is advisable to keep in mind that the family is likely to be the single most important unit of the Chicano. It is usually the core of his thinking and behavior. Chicanos have a certain "obligacion" and "cooperacion" (cooperation and obligation) to the family. In respect to the Chicano self, he is likely to place himself second to his family, thus, accepting a self-denial which is sometimes viewed as a negative self-image. This is important because Chicanos do not accept institutions before human beings (Murillo, 1971). The counselor can very easily misunderstand the above value. For example, when a Chicano student decides to quit school to help out the family financially, many school personnel view this student as not seeing education as important, or see his parents as non-encouraging for the student to obtain an education. The student is simply reacting naturally to his "obligacion" and responsibility to his family. Contrary to what Anglos might believe, Chicano parents have a high value for education for their young. The above example of the son who dropped out would not be taken lightly by the parents. What would the counselor do? This author would establish communication with the student's parents to discuss the situation that their child is in. If the parents admit and accept the counselor, then possibly he/she can discuss alternatives and financial resources with the student's parents.

The parents should be informed of the law requiring mandatory attendance of the child and the consequences if not abided. In essence, the counselor will not only work with the student, but also with educating the parents of the institutional functions, and its affects on them. The counselor should not act in a threatening (punitive) manner, but in a preventive sense.

Time Orientation

Time orientation is a phenomena that Chicanos find themselves at odds with when dealing with Anglos. Chicanos see themselves within the concept of the cyclical nature. In this concept, life evolves in a cycle and people

are part of that cycle, thus they have an (internal) affinity with the environment. The opposing factor is the external viewpoint of the present time orientation. This idea deals with manipulation, redefining and superimposing itself to the environment. In explaining this concept, Maria Adoradora (1974) states in a broader sense that the Anglo acts on a different basis of rationalism, that is, orderliness, systematic approach and problem-solving, by usually relying on social institutions, such as the social welfare department to deal with poverty, which sometimes overlooks the human element. On the other hand, Chicanos act upon problems that arise through the family, extended family, compadres or the community. For example, if a house in the barrio burns down, other families in the community put the family up until they are able to maintain their own household. The family and community usually help by contributing clothes, food and other necessities. Even if they only have barely enough to subsist themselves, they will usually do without, to help those in need.

Identity and the Chicano Movement

The Chicano movement refers to Mexican Americans who have adopted a certain state of mind and ideology.

It is unrealistic to think that all Mexican Americans belong to the Chicano movement. The Chicano movement emphasizes cultural heritage, self-identity autonomy from repressive institutions, and greater responsibility in determining one's own destiny. Martinez (1973) points out that "being part of the Chicano movement can provide a healthy growth in Mexican Americans with completely structured identities." When an individual has to search and confront him/herself internally with who and what he/she is, this person usually reaches a turning point which often leads to self-awareness and a healthy resolution.

The Chicano movement calls upon Mexican Americans to strengthen their sense of community (barrio) and to make care-giving institutions responsible to the community. Participants also attempt to redefine and articulate needs (i.e., education, mental health services, etc.) of the community. The Chicano movement unites under the banner of "la familia" (the family) and "carnalismo" (brotherhood) and "cooperacion" (cooperation), which are concepts derived from the extended family. Sue and Sue (1972) make a statement in discussing the Asian American movement and identity, that one can use as an analogy to the Chicano movement:

> This is not to say that militance and group pride are signs of maladjustment. The Asian American is a healthy attempt to resolve negative feelings of degradation fostered by discrimination and prejudice.

The Chicano movement is a healthy attempt to resolve these same types of negative feelings. There can be negative and destructive emotional results from political activity. The release of long pent-up anger can precipitate in marginally adjusted individuals. Likewise, the build-up of hopes and aspirations can lead to depression and hopelessness in persons who over invest in ideals, who despair over the mundane. (Martinez, 1973)

The Chicano movement then is a further extension and development of the political and intellectual history of the Mexican American.

In conclusion, this chapter has reviewed the literature on the portrayal of the Chicano and the Chicano family, especially as it affects Mexican and Chicano values. Counselors have not usually had adequate training to effectively deal with cross-cultural counseling. Many times they merely rely on their own value systems and limited social/historical knowledge of the Chicano. Counselors should familiarize themselves with the background of their clients, be it cultural, linguistic, or social, in order to better serve their clients.

Many counselors consider that being part of the Chicano movement is detrimental to the development of a healthy, well-rounded individual, but minority counselors have found the contrary. The students who identify with the Chicano movement have pride and positive sense of identity. I would like to end this chapter with a quote by Dr. Lea Ybarra (1982):

> "Ours is a proud heritage. Our history, culture and accomplishments must be passed on to our children, so they may always be proud of who they are."

## Chapter 3

## GUIDELINES FOR COUNSELING CHICANOS

Many counselors believe that minority students should and can best be counseled by persons who come from similar backgrounds, both culturally and linguistically. This belief would suggest that non-Chicanos could not adequately counsel Chicano students. This approach is ideal at best, yet it is somewhat impractical considering the unfortunately low number of minority professionals which are available to meet the needs of all Chicano students. This perspective assumes that Anglos and other minorities are not able to contribute to the well-being, via the counseling process, of the Chicano. The perspective also ignores the fact that non-Chicanos have similarities and universal traits that we can all relate to as human beings. The argument presented here is not that it is not critical that minorities counsel minorities, but that it is possible to adequately counsel persons from differing backgrounds if the counselor has the proper background and context. In fact, counseling programs should have personnel that have similar cultural backgrounds as their clients. The clients are entitled to having ethnic role models, who are culturally and linguistically sensitive to their needs. All counseling programs should have a goal of achieving parity with the community constituents.

Many counselors feel that having some knowledge of the language and culture of the client is helpful, but all that is really needed is a good understanding of the social system, i.e., the institutions with which the client interacts. Many times problems are not individually based, but socially based. For example, a client may be depressed because he has been discriminated against by an institution, i.e., by not receiving a job, although he might have been the best qualified. It is not his fault and it would not necessarily be the best goal of the counselor to help the student accept or merely cope with the situation. Understanding racism or discrimination as a societal problem might be a start and then helping the client determine what proper recourse is available to remedy the situation would be the next step.

Different barriers and benefits are perceived by the counselor from the same ethnic group than by the counselor of a different ethnic group. Both Chicano and non-Chicano counselors may try a counseling style that may be at the extreme of a dichotomy. The Chicano counselor may be hard-nosed to create change that might turn off both clients and other counselors. They may be harder on Chicanos than on Anglos in order to try and speed up the change process. At the other extreme, the Chicano counselor may be overly helpful because of his/her sensitivity to their social, cultural or linguistic situation to the point that the client does not take responsibility for his/her situation.

The non-Chicano may try to overcompensate for the "social ills that society has caused Chicanos" and be patronizing to the clients and not be very helpful in solving the client's problem, or be at the other extreme, and

believe that Chicanos do not deserve to get any consideration because they will be providing preferential treatment to the Chicano client. The counselor may believe that he/she will be responsible for reverse discrimination by treating Chicanos differently than other clients. This perspective would assume that being different means receiving special help. The healthier approach would be to find the best possible alternative to helping the Chicano client. Treating some differently in a fair and equal manner would not constitute reverse discrimination. It would be to try to find an appropriate solution to a societal problem. In essence, in either of the above cases the counselor needs to find a middle ground to more effectively counsel Chicano clients.

In an attempt to develop strategies for counseling Chicanos, we should consider the two primary models that the literature has explained. One is oriented toward the individual client and his/her self-identity and the other is geared toward the effect on the individual of environmental and societal pressures.

Minority Identity Development Model

Atkinson, Morton and Sue (1979) have developed a minority identity development model that can be of assistance to counselors. The model consists of five stages: (1) Conformity; (2) Dissonance; (3) Resistance and Immersion; (4) Introspection; and (5) Synergetic Articulation and Awareness. The model explains that minority group members may accept the prejudices of the dominant culture, including negative feelings toward their own group. After becoming aware of conflicts, minority group members move toward the dominant culture (Douglas, 1981). Ramirez III (1972) has conducted some research on minority identity that may be helpful in applying this model. He mentions that Chicanos have to make decisions regarding their ethnic identification.

SUMMARY OF MINORITY IDENTITY DEVELOPMENT MODEL
(from Atkinson, Donald R., George Morton, Derald Wing Sue)
COUNSELING AMERICAN MINORITIES: A CROSS-CULTURAL PERSPECTIVE
(c) 1979 Wm. C. Brown Company Publishers, Dubuque, Iowa.

| Stages of Minority Development Model | Attitude toward self | Attitude toward others of the same minority | Attitude toward others of different minority | Attitude toward dominant group |
|---|---|---|---|---|
| Stage 1 - Conformity | self-depreciating | group-depreciating | discriminatory | group-appreciating |
| Stage 2 - Dissonance | conflict between self-depreciating and appreciating | conflict between group-depreciating and group-appreciating | conflict between dominant held views of minority hierarchy and feelings of shared experience | conflict between group-appreciating and group-depreciating |
| Stage 3 - Resistance and Immersion | self-appreciating | group-appreciating | conflict between feelings of empathy for other minority experiences and feelings of culturocentrism | group-depreciating |
| Stage 4 - Introspection | concern with basis of self-appreciation | concern with nature of unequivocal appreciation | concern with ethnocentric basis for judging others | concern with the basis of group depreciation |
| Stage 5 - Synergetic Articulation and Awareness | self-appreciating | group-appreciating | group-appreciating | selective appreciation |

The effects of dealing with a bicultural environment can result in disorientation or stress. At times a Chicano is unable to comply with the demands of both the Mexican values and the Anglo values which can result in an identity crisis. For example, Anglo, middle-class schools have made Chicano children foreigners to their own parents. Their language is repressed, and sometimes lost, which makes their parents' values "wrong." Thus the school instills shame and guilt in some students for the mere fact of being from a different culture. It is believed that one of the detrimental effects of living in a bicultural society is the confusion or loss of self-identity. The individual often faces the frustration of having to make a choice between two cultures, often under difficult conditions. He/she usually ends up having to resolve the conflict by choosing one group and rejecting the other. This conflict often finds it necessary to become either "identifiers" (those loyal to their cultural group) or "agavachados" (those accepting the Anglo ways and rejecting identification with their ethnic group) (Ramirez, 1972). This ends up in a "catch 22" situation. If the student is an identifier, he will be well-adjusted in his family, but be alienated by the outside or school environment. The Anglicized person may accept the dominant society's ways but be rejected by them or, if accepted, his values will be at odds with those held by his family at home. Manuel Ramirez III (1972) cites two examples of students who face this dilemma:

> Paul is a member of the Anglicized group. This is what he said, 'I don't want to be known as a Mexican American. I was born in this country and raised among Americans. I think like an Anglo. I talk like an Anglo. It's true I don't look like one and sometimes I am rejected by them, but it would be worse if I said I was of Mexican descent and spoke Spanish. I am sorry that I don't get along with my parents, but their views are old-fashioned. They still see themselves as Mexicans and they don't understand me. Many times we have arguments, but I ignore them. In fact, I had to move away because of those disagreements.'

Paul is rejecting his people and attempting to be something that he is not. Although he is discriminated against, he still represses his "Mexicanness," thus causing conflict with his parents. Paul seems to fit into Stage 2 (Dissonance). He seems to have a conflict between who he is (Mexican) and who he would like to be (Anglo). He finds nothing positive to say about his Mexican background, he views it as old-fashioned and unacceptable. Paul would rather reject his Mexicanness, his parents and Mexican cultural values for a little acceptance from the dominant group. Although this is not the only alternative, it is evident that he places a high value on dominant group acceptance and little value on whether there is a conflict with his family and what they represent or what he feels they represent.

> Roberto who has a different perspective is an identifier. 'I am proud of being Mexican American. We have a rich heritage. Mexico is a great country which is progressing fast and it has a wonderful history and culture. My family is the most important thing in the world to me. I owe everything to my parents and I will never complain when they need me. I don't want to be like those "paddys" (Anglos) because they don't care about their

> family. They don't like anybody who is different. At school the teachers would ignore you if they knew you weren't going to college. Most of us Mexicans cannot afford to go. The things that I learned were against what my parents had taught me. I had to choose between my parents and them. My parents need my help and understanding. I know some people, even some Mexican Americans, look down on us because we are Mexican and I hate them. It is unhealthy and unnatural to want to be something you are not.'

Roberto realizes who he is and is proud of his cultural background. He realizes that he is discriminated against and reacts to it. He also wants to maintain the values instilled in him by his parents and expresses his obligation to them. Roberto seems to fit into Stage 3 (Resistance and Immersion). He has a positive attitude of himself as a Mexican (who he is). He is proud of his ethnic background and places a high value on his family and their needs. He has a strong group appreciation of others of his ethnic background. He finds no positive things to say about the dominant group and thus his attitude toward the dominant group is that of group depreciation. In essence, he seems to be resisting the dominant culture and has immersed himself within his own culture.

One of the ultimate goals is to assist the Chicano student in developing a bicultural identity. The following statement reflects a person who seems to be at Stage 5 in the identity development model.

> I am happy to be an American of Mexican descent. Because I am Mexican, I learned to be close to my family and they have been a source of strength and support for me. If things ever got bad on the outside I could always come to them for comfort and understanding. My Spanish also helped me a lot in my education and will open a lot of doors for me when I look for a job. As an American, I am happy to live in a great progressive country where we have freedom to achieve anything we want. I feel that I have achieved. I feel rich and fortunate because I have two cultures rather than just one.

Maria has a positive attitude about herself and who she is (Mexican). She is proud of her cultural background, places a high value on her family and acknowledges the fact that her family has been a tremendous source of strength and support. She has a strong group appreciation of others of her own ethnic background. Maria feels fortunate to be a part of two cultures and is able to selectively appreciate certain values from each culture.

Extrapsychic Model

Traditional counseling has always placed the emphasis on the individual as a cause for his/her problems; that is, looking within or intrinsically for the root of the problem. Those subscribing to the psychoanalytical or humanistic approach would both attempt to solve a problem based on what is going on with the person's psychic. This approach is best illustrated in Ryan's, Blaming the Victim. Celia Heller's, Mexican American Youth at the Crossroads (1966), takes a "blame the victim" approach in describing Mexican Americans in society. Ruiz and Padilla (1979) have shifted from

the individual to society. The approach makes a distinction between intrapsychic or the individual and the extrapsychic or environmental and societal caused problems. The model argues that many problems can more usefully be analyzed from a societal perspective rather than an individual context.

Adoption of the extrapsychic model of counseling implies an active role for the counselor. The counselor may be required to assist the student with the process of self-awareness, to expound the choices and options open to the student, to mobilize resources that the student may need for support in pursuing a new goal, to provide the student with encouragement, support and even practical strategies for dealing with the environment, and to become an advocate/change agent vis-a-vis the institutions affecting the student. It may be unrealistic to expect every counselor to play all these roles with all their Chicano and Spanish-speaking students and not every student may require it. However, the attempt should be made to expand as many of these roles as possible.

Let's reanalyze Roberto's case utilizing the extrapsychic approach. Roberto is comfortable within his own social context, but has a very negative view of the dominant culture. He sees the dominant culture looking down on Mexicans and their culture, and even though it is not his fault, he internalizes it. He is a victim of society, and if he accepts these negative perceptions, he may remain in a state of passive helplessness. The extrapsychic model of counseling suggests that these clients' sense of helplessness might begin to change if counselors took a more active role. When Roberto speaks of college and the inability to afford it, a counselor using the extrapsychic approach would inform Roberto of the educational opportunities available to him and that the goal of attending college is possible.

Chicanos should be counseled in the context of their total environment. In the past, the Chicano has been viewed as creating the problem for himself, and the counselor has worked toward adjusting the individual to society. But as mentioned before, the social system has often failed Chicanos, so at times there could be reasons other than internal ones which could be causing the problem. The causes could range from institutional racism to socio-economic conditions. Thus, the emphasis of the counselor should be on both the individual and the institution, and on providing both a preventive and a remedial approach. Suggestions for counseling Chicanos are dealt with in a general sense because of the diversity among them. As Sue and Sue (1973) stated, "Counseling approaches vary according to the individual style and personality of the counselor, and the compatability with the counselor."

## Strategies for Counseling Chicanos*

1. Learn as much as you can about Hispanic culture. Individuals differ in cultural dimensions such as language skills, degree of acculturation, and ethnic identification. The ideal situation in counseling Chicanos would be to work with Chicano counselors. Nonetheless, be aware of Chicano family values and culture.

2. Try to understand the student's background. What obstacles are in the student's path? How can a skilled professional help? Know the community in which you counsel in order to understand the environmental forces which surround students. It would be ideal if the counselor lived in the community in which he/she works.

3. Develop a personal relationship with the counselee. A relationship of trust and helping may transcend cultural differences. It is helpful to understand, respect and appreciate the Chicano experience, as well as the historical contributions to this society.

4. Be active and as directive as appropriate in assisting the student. Organize resources and serve as a consultant to the student. Be prepared to be an advocate.

5. The Chicano family is one of the most influential socializing agents. The student is part of a family. If the family cannot participate in counseling, the views and opinions of the family should be discussed since they can influence the student.

6. It is helpful to use role models. Counselors need to use Chicanos who have been able to succeed in particular professions as positive examples.

7. For Chicanas, they not only have to deal with racism but sexism. Be aware of both the myths and realities of Chicanas' roles.

8. Be aware of the cultural conflicts that a Chicano may be faced with. Accepting all Anglo values can be detrimental to alienating the Chicano from his family. Likewise, if Chicano students accept only traditional Mexican values, this might cause the client to deal poorly with American social institutions.

9. Be aware of personal biases of cultural and racial stereotypes. It is important to be familiar with proper terms that the individual may use to address him/herself (Mexican American, Chicano, Latino, Hispanic). Be careful not to use derogatory labels like "Spanish guys," "greasers," "wetbacks," etc.

10. Be aware of the social forces affecting the Chicano, such as socio-economic status, unemployment/underemployment, and lack of educational opportunities.

11. Provide encouragement, emotional support, and positive reinforcement. Just being interested in the student and being interested enough to follow-up may serve this purpose.

12. If students don't fill up your calendar, don't wait in your office. Circulate on campus. Talk to students in other places. Recruit students. Accept drop-ins.

13. Be aware of the social and historical context on intergroup relations in the United States.

14. Be aware of both the barriers and benefits of counseling someone from your own ethnic group or from a different ethnic group.

15. Be open-minded and experimental. Learn from the counselee. If a particular strategy does not work, try something else.

16. A counselor should be aware that he/she may unconsciously possess stereotypes or perceptions which are detrimental to Chicano students. Some counselors still perceive Chicano students in a negative light. For example, one counselor stated:

> "Many Spanish kids don't want to do their work. They say they can't do it. But I think the majority of them are lazy. They don't care if they graduate or not."

This counselor perceives these students as fatalistic without analyzing the reasons for their difficulty.

17. Counselors should understand the mode of communication of their students. In the above example, the counselor referred to the student as "Spanish." Many Chicanos view this as derogatory. This statement could hamper the counseling situation even if it is unintentional.

18. The counselor should be aware of the mode of behavior (verbal and non-verbal) of the Chicano students. This enables the counselor to observe and contrast their behavior to those of his peers, teachers, school personnel, etc.

19. In advising Chicano students on careers, counselors should not rely only on I.Q. tests and standard achievement tests because of cultural and language bias which are inherent in these tests. Additionally, they are inadequate for assessing Chicano students' intelligence, ability and potential.

*Note: Some of the strategies were adapted from the Resource Guide for Career Counseling Spanish-Speaking and Chicano Students, Project Director: Denise Douglas, San Jose City College, San Jose, Ca. (1982)

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IPS/648/85